159 days people fasted full forty days" (Ġamri); (ii) the Friday
262 Fast - it is forbidden to eat meat on Fridays and preferable
785 to avoid it on Wednesdays also; and (iii) Special Fasts. These include the 'Change of Season' fasts and a variety of Saints' Days, special personal observances and certain occasional fasts designated by the Church authorities. The emphasis is on self-denial in all fasts. Meat, confectionary and 'extra' items are strictly avoided, and the quantity of permitted foods is also reduced. Nothing is eaten between the frugal meals.

159 The timing of meals throughout the day is variable in
262 Ġamri's family. Rarely does he sit down to table with his
264 wife and children, whose routine has to accommodate school time-tables, etc. On non-fast days breakfast consists of bread and coffee. Lunch is taken about noon - or an hour or so earlier on fast-days. If he is working in the fields Ġamri may have a loaf of bread, with oil, cheese, figs, olives, chickpeas and corn beef or some fish, or some cooked meal may be brought out to him by one of the women or girls. Sweet black coffee or home-made wine are the staple drinks, and the meal is normally followed by a siesta of at least one hour. The time of the evening meal depends on the nature and pressure of work in hand and consists of a stew (especially where the lunch had been a cold meal in the fields).
[261] At all times food is used carefully. It is never wasted. Even produce of the farm such as eggs are "only given to the boys occasionally" (Ġamri).

198 The proportion of food purchased is now much greater
291 than even a generation ago in this type of family. The same
443 is true of clothing. Clothing has changed very considerably
[432] both in style and variety since Ġamri's father was a young
[291] farmer when half the people in the village had looms and many had spinning wheels to produce cotton garments for the family or other villagers. The old style of dress of the farmer consisted of knee-length, white cotton trousers, a thick woollen vest, waistcoat and cummerbund. The locally produced sheep's wool vest has been largely replaced by army surplus types of shirts. Garments of Maltese cotton and wool are now rarely seen except on the oldest men, who have been wearing them since they were much younger. The use of army surplus clothing has become very common since 1945 and the travelling drapers' vans, local shops and the Sunday markets (Valletta and Rabat) now do a considerable trade in both made up garments and materials of this type.

291 With the increasing contact between town and country
369 the farmer has come to want smarter suits for his brief
178 leisure hours. The younger generation of countryfolk no longer venture to the capital unless they are dressed like townsmen - suit, tie, shoes and so on. This increase in the